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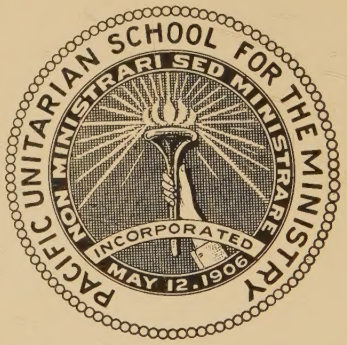

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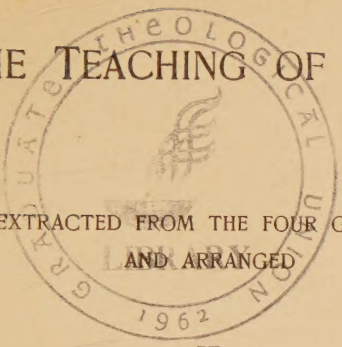

EXTRACTED FROM THE FOUR GOSPELS

AND ARRANGED

BY

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PREFACE.

THE following pages contain a collection of the teaching of Jesus, systematically arranged.

The object in making this collection has been to clearly present the ethical and mystical teaching of Jesus, without making any reference to theological doctrines. In the estimation of the compiler, spiritual life is of greatly more value than arguing about doctrines or about the outer events of the life of Jesus. This compilation contains those spiritual truths, taught by Jesus, which every true follower of Jesus knows to be true from his own experience, whatever his theological beliefs may be.

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The compiler trusts that these pages may help to contribute towards explaining the meaning of spiritual life to those who are ignorant of it, and towards knitting together those who lead the same spiritual life already, but are as yet separated through a difference in their theological beliefs.

JEAN DU BUY.

NEW YORK CITY, May 12, 1898.

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THE TEACHING OF JESUS.

PART I.

Jesus, the Spiritual Teacher.

1. THE LIFE-WORK OF JESUS.

When Jesus saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.[1]

Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest.[2]

In the morning, a great while before day, he rose up and went out, and departed into a

1. [1] Matt. 9, 36–38. [2] John 4, 35.

desert place, and there prayed. And Simon and they that were with him followed after him; and they found him, and say unto him, All are seeking thee. And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth.[3]

There came a scribe, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head.[4]

I came to cast fire upon the earth; and how I would that it were already kindled![5]

It came to pass that he was sitting at meat in Levi's house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him. And the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, He eateth and drinketh with publicans and sinners. And when Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.[6]

[3] Mark 1, 35–38.
[4] Matt. 8, 19–20.
[5] Luke 12, 49.
[6] Mark 2, 15–17.

The Son of man came to seek and to save that which was lost.[7]

He that walketh in the darkness knoweth not whither he goeth.[8]

I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.[9]

To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth.[10]

My meat is to do the will of him that sent me, and to accomplish his work.[11]

---

2. FALSE TEACHERS.

BEWARE of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . Therefore by their fruits ye shall know them. Not

[7] Luke 19, 10.
[8] John 12, 35.
[9] John 8, 12.
[10] John 18, 37.
[11] John 4, 34.

every one that saith [unto me], Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father.[1]

The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not.[2]

Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.[3]

Woe unto you, scribes and Pharisees, . . . because ye shut the kingdom of heaven against men! for ye enter not in yourselves, neither suffer ye them that are entering in to enter.[4]

Woe unto you, scribes and Pharisees! . . . for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell* than yourselves.[5]

---

3. THE POLICY OF JESUS.

NO MAN seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old,

*Gr. *Gehenna.*

2. [1] Matt. 7, 15–18 and 20–21.
[2] Matt. 23, 2–3.
[3] Matt. 5, 20.
[4] Matt. 23, 13.
[5] Matt. 23, 15.

and a worse rent is made. And no man putteth new wine into old wine-skins: else the wine will burst the skins, and the wine perisheth, and the skins: but they put new wine into fresh wine-skins.[1]

No man having drunk old wine desireth new: for he saith, The old is good.[2]

Think not that I come to destroy the law or the prophets: I came not to destroy, but to fulfil.[3]

3. [1] Mark 2, 21–22. [3] Matt. 5, 17.
[2] Luke 5, 39.

PART II.

True Life.

1. DEATH AND LIFE.

ENTER ye in by the narrow gate: [for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby.] For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.[1]

He that heareth my word, and believeth, . . . hath passed out of death into life.[2]

The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.[3]

Ye will not come to me, that ye may have life.[4]

The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly.[5]

1. [1] Matt. 7, 13-14.
[2] John 5, 24.
[3] John 5, 25.
[4] John 5, 40.
[5] John 10, 10.

I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die.[6]

I am the way, and the truth, and the life.[7]

I am the door.[8]

The words that I have spoken unto you are spirit, and are life.[9]

---

2. LIFE AFTER DEATH.

There come unto him Sadducees, which say that there is no resurrection; and they asked him, saying, Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother. There were seven brethren: and the first took a wife, and dying left no seed; and the second took her, and died, leaving no seed behind him; and the third likewise: and the seven left no seed. Last of all the woman also died. In the resurrection whose wife shall she be of them? for the seven had her to wife. Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God? For when

[6] John 11, 25-26.
[7] John 14, 6.
[8] John 10, 9.
[9] John 6, 63.

they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven. But as touching the dead, that they are raised; have ye not read in the book of Moses, in the place concerning the Bush, how God spake unto him, saying I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living: ye do greatly err.[1]

One of the malefactors which were hanged railed on him, saying, Art not thou the Christ? save thyself and us. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said, Jesus, remember me when thou comest in thy kingdom. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.[2]

Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost.[3]

2. [1] Mark 12, 18–27.
[2] Luke 23, 39–43.
[3] Luke 23, 46.

3. THE LONGING AFTER AN IDEAL LIFE.

BLESSED are they that hunger and thirst after righteousness: for they shall be filled.[1]

Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life.[2]

If any man thirst, let him come unto me, and drink.[3]

I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.[4]

If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.[5]

As he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good save one, even God.[6]

3. [1] Matt. 5, 6.
[2] John 4, 13–14.
[3] John 7, 37.
[4] John 6, 35.
[5] Matt. 19, 21.
[6] Mark 10, 17–18.

4. SELF-DENIAL.

FROM that time began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed. . . . And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men. Then said Jesus unto his disciples, If any man would come after me, let him deny himself. . . . For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? [1]

Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it.[2]

What is a man profited, if he gain the whole world, and lose or forfeit his own self? [3]

If thine eye cause thee to stumble, cast it out: it is good for thee to enter into *the kingdom of God* with one eye, rather than having

4. [1] Matt. 16, 21–26. [2] Mark 8, 35. [3] Luke 9, 25.

two eyes to be cast into hell.* . . . And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into *life* maimed, rather than having thy two hands to go into hell.* [4]

If thine eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell.* And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell.* [5]

Every one shall be salted with fire.[6]

I say unto you my friends, Be not afraid of them which kill the body, and after that have no more that they can do. But I will warn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell*; yea, I say unto you, Fear him.[7]

Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.[8]

* Gr. *Gehenna.*

[4] Mark 9, 47 and 43.
[5] Matt. 5, 29–30.
[6] Mark 9, 49.
[7] Luke 12, 4–5.
[8] John 12, 24.

5. SLAVERY AND FREEDOM.

EVERY one that committeth sin is the bond-servant of sin.[1]

If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free.[2]

The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings
to the poor:
He hath sent me to proclaim release to the
captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.[3]

He entered and was passing through Jericho. And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. And

5. [1] John 8, 34. [2] John 8, 31–32. [3] Luke 4, 18–19.

Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus said unto him, To-day is salvation come to this house.[4]

---

6. THE WISDOM OF SPIRITUALITY.

EVERY one that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.[1]

He entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at the Lord's feet, and heard his word. But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her

[4] Luke 19, 1-9.

6. [1] Matt. 7, 24-27.

therefore that she help me. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.[2]

There was a certain rich man, which had a steward; and the same was accused unto him that he was wasting his goods. And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bond, and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. He saith unto him, Take thy bond, and write fourscore. And his lord commended the unrighteous steward because he had done wisely: for the sons of this world are for their own generation wiser than the sons of the light.[3]

[2] Luke 10, 38–42. [3] Luke 16, 1–8.

PART III.

Human Temptations and the Overcoming of Them.

---

1. UNSTEADINESS AND DECISION OF CHARACTER.

JESUS began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind?[1]

Whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, which call unto their fellows, and say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners! And wisdom is justified of all her children.[2]

No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.[3]

1. [1] Matt. 11, 7. [3] Luke 9, 62.
[2] Matt. 11, 16-19; Luke 7, 35.

Which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an embassage, and asketh conditions of peace.[4]

---

2. PHYSICAL WANTS AND SPIRITUAL WANTS.

Be not anxious for your life, what ye shall eat, . . . nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto the measure of his life? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not

[4] Luke 14, 28–32.

arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? . . . or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your Father knoweth that ye have need of all these things. But seek ye first his kingdom, . . . and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.[1]

Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you.[2]

---

3. WEALTH AND TRUE LIFE.

Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also. The lamp of the body is the eye: if therefore thine eye be single, thy

2. [1] Matt. 6, 25–34. [2] John 6, 27.

whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.[1]

As he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good save one, even God. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother. And he said unto him, Master, all these things have I observed from my youth. And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.[2]

If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.[3]

3. [1] Matt. 6, 19–24. [3] Matt. 19, 21.
[2] Mark 10, 17–22.

It is hard for a rich man to enter into the kingdom of heaven.[4]

Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel * to go through a needle's eye, than for a rich man to enter into the kingdom of God.[5]

He lifted up his eyes on his disciples, and said, Blessed are ye poor: for yours is the kingdom of God. . . . But woe unto you that are rich! for ye have received your consolation.[6]

Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, this will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Thou foolish one, this night is thy soul re-

* Or, cord.

[4] Matt. 19, 23.
[5] Mark 10, 24–25.
[6] Luke 6, 20 and 24.

quired of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.[7]

He began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out to see? a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.[8]

There was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day.[9]

Give to him that asketh thee, and from him that would borrow of thee turn not thou away.[10]

Make to yourselves friends by means of the mammon of unrighteousness.[11]

It is more blessed to give than to receive.[12]

He sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. And there came a poor widow, and she cast in two mites, which make a farthing. And he called unto him his disciples, and said unto them, Verily I say unto you, This

[7] Luke 12, 15–21.
[8] Luke 7, 24–25.
[9] Luke 16, 19.
[10] Matt. 5, 42.
[11] Luke 16, 9.
[12] Acts 20, 35.

poor widow cast in more than all they which are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living.[13]

---

4. ANGER AND MEEKNESS.

Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement: but I say unto you, that every one who is angry with his brother shall be in danger of the judgement; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.* [1]

Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil. To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also. And whosoever shall compel thee to go one mile, go with him twain.[2]

Blessed are the meek: for they shall inherit the earth.[3]

* Gr. *Gehenna of fire.*

[13] Mark 12, 41-44.

4. [1] Matt. 5, 21-22.
[2] Matt. 5, 38-39; Luke 6, 29; Matt. 5, 41.
[3] Matt. 5, 5.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart.[4]

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5. SELF-EXALTATION AND HUMILITY.

When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.[1]

Blessed are the poor in spirit: for theirs is the kingdom of heaven.[2]

Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God.[3]

[4] Matt. 11, 29.

5. [1] Luke 14, 8–11.
[2] Matt. 5, 3.
[3] Luke 16, 15.

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other.[4]

Take my yoke upon you, and learn of me; for I am meek and lowly in heart.[5]

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6. CRITICIZING OF OTHERS AND SELF-DISCIPLINE.

JUDGE not, that ye be not judged. For with what judgement ye judge, ye shall be judged. . . . And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.[1]

[4] Luke 18, 10-14.
[5] Matt. 11, 29.

6. [1] Matt. 7, 1-5.

The scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, they say unto him, Master, this woman hath been taken in adultery, in the very act. Now in the law Moses commanded us to stone such: what then sayest thou of her? And this they said, trying him, that they might have whereof to accuse him. But Jesus stooped down, and with his finger wrote on the ground. But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. . . . And Jesus said (unto her), Neither do I condemn thee: go thy way; from henceforth sin no more.[2]

Judge not according to appearance.[3]

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7. HUMAN UNCHARITABLENESS AND DIVINE FORGIVENESS.

A CERTAIN man would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have pa-

[2] John 8, 3-7 and 11. [3] John 7, 24.

tience with me, and I will pay thee all. And the lord of that servant, being moved with compassion, released him, and forgave him the debt. But that servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hold on him, and took him by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not: but went and cast him into prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall also my Father do unto you, if ye forgive not every one his brother from your hearts.[1]

The kingdom of heaven is like unto a man that was a householder, who went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and

7. [1]Matt. 18, 23-35.

saw others standing in the market-place idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and the ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. And when even was come, the Lord of the vineyard saith unto his steward, Call the laborers, and pay them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. And when the first came, they supposed that they would receive more; and they likewise received every man a penny. And when they received it, they murmured against the householder, saying, These last have spent but one hour, and thou hast made them equal unto us, which have borne the burden of the day and the scorching heat. But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? [2]

[2] Matt. 20, 1-15.

What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. . . . Even so there shall be joy in heaven over one sinner that repenteth. . . .

Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

A certain man had two sons: and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed

swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and would not go in: and his father

came out, and intreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and yet thou never gavest me a kid, that I might make merry with my friends: but when this thy son came, which hath devoured thy living with harlots, thou killedst for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.[3]

There were some . . . . who told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And he answered and said unto them, Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things? I tell you, Nay: but, except ye repent, ye shall all in like manner perish. Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

A certain man had a fig-tree planted in his vineyard; and he came seeking fruit thereon, and found none. And he said unto the vine-dresser, Behold, these three years I come seek-

[3] Luke 15, 3-32.

ing fruit on this fig-tree, and find none: cut it down; why doth it also cumber the ground? And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit thenceforth, well; but if not, thou shalt cut it down.[4]

Whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also may forgive you your trespasses.[5]

If thy brother sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.[6]

Blessed are the merciful: for they shall obtain mercy.[7]

A man had two sons; and he came to the first, and said, Son, go work to-day in the vineyard. And he answered and said, I will not: but afterward he repented himself, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of the twain did the will of his father? They say, the first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.[8]

Neither do I condemn thee: go thy way; from henceforth sin no more.[9]

[4] Luke 13, 1–9.
[5] Mark 11, 25.
[6] Luke 17, 4.
[7] Matt. 5, 7.
[8] Matt. 21, 28–31.
[9] John 8, 11.

8. LORDSHIP AND SERVICE.

THE devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, If thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him.[1]

(Jesus perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone.[2])

My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.[3]

Render unto Cæsar the things that are Cæsars, and unto God the things that are God's.[4]

The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye shall not be so: but he that is the greater among

8. [1] Matt. 4, 8–11.
([2] John 6, 15.)
[3] John 18, 36.
[4] Mark 12, 17.

you, let him become as the younger; and he that is chief, as he that doth serve.[5]

Not so shall it be among you: but whosoever would become great among you shall be your servant; and whosoever would be first among you, shall be servant of all: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.[6]

Whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth.[7]

(Jesus riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.[8])

I have given you an example, that ye also should do as I have done to you.[9]

He that is greatest among you shall be your servant.[10]

If any man would be first, he shall be last of all, and minister of all.[11]

[5] Luke 22, 25–26.
[6] Matt. 20, 26; Mark 10, 44; Matt. 20, 28.
[7] Luke 22, 27.
([8] John 13, 4–5.)
[9] John 13, 15.
[10] Matt. 23, 11.
[11] Mark 9, 35.

Blessed are the meek: for they shall inherit the earth.[12]

The poor have good tidings preached to them.[13]

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9. LIMITED LOVE AND EQUAL LOVE TOWARDS ALL MEN.

A CERTAIN man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? And

[12] Matt. 5, 5. [13] Matt. 11, 5.

he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.[1]

I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. . . . I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. . . . Inasmuch as ye did it not unto one of these least, ye did it not unto me.[2]

O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not![3]

Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father: for he maketh his sun

9. [1] Luke 10, 30–37.
[2] Matt. 25, 35–36 and 40 and 42–43 and 45.
[3] Matt. 23, 37.

to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, . . . do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same?[4]

Be ye merciful, even as your Father is merciful.[5]

Love your enemies, and do them good, and lend, despairing of no man.[6]

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not wherewith to recompense thee.[7]

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10. NATIONAL, RELIGIOUS, AND RACIAL PREJUDICE.

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.[1]

[4] Matt. 5, 43–47.
[5] Luke 6, 36.
[6] Luke 6, 35.
[7] Luke 14, 12–14.

10. [1] Matt. 11, 21.

There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.[2]

A man planted a vineyard, and set a hedge about it, and digged a pit for the wine-press, and built a tower, and let it out to husbandmen, and went into another country. And at the season he sent the husbandmen a servant, that he might receive from the husbandmen of the fruits of the vineyard. And they took him, and beat him, and sent him away empty. And again he sent unto them another servant; and him they wounded in the head, and handled shamefully. And he sent another; and him they killed: and many others; beating some, and killing some. He had yet one, a beloved son: he sent him last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him forth out of the vineyard. What therefore will the lord of the vineyard do? he will come and destroy the

[2] Luke 4, 25–27.

husbandmen, and will give the vineyard unto others. Have ye not read even this scripture;

The stone which the builders rejected,
The same was made the head of the corner:
This was from the Lord,
And it is marvellous in our eyes?

The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof.[3]

The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here. The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.[4]

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11. THE SPIRITUAL PERSON AND HIS FAMILY.

THERE come his mother and his brethren; and, standing without, they sent unto him, calling him. And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee. And he answereth them, and saith, Who is my mother and my brethren? And looking round on them which sat round about

[3] Mark 12, 1–11; Matt. 21, 43. [4] Matt. 12, 41–42.

him, he saith, Behold, my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother.[1]

A certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. But he said, Yea rather, blessed are they that hear the word of God, and keep it.[2]

Think not that I came to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.[3]

He said unto a certain man, Follow me. But he said, Lord, suffer me first to go and bury my father. But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God.[4]

A prophet is not without honor, save in his own country, and among his own kin, and in his own house.[5]

11. [1] Mark 3, 31–35.
[2] Luke 11, 27–28.
[3] Matt. 10, 34–37.
[4] Luke 9, 59–60.
[5] Mark 6, 4.

There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.[6]

There are last which shall be first, and there are first which shall be last.[7]

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12. MARRIAGE AND CELIBACY.

THERE came unto him Pharisees, trying him, and saying, is it lawful for a man to put away his wife? . . . And he answered and said, Have ye not read, that he which made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh? So that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why then did Moses command to give a bill of divorcement, and to put her away? He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so. And I say unto you, Who-

[6] Mark 10, 29-30. [7] Luke 13, 30.

soever shall put away his wife, . . . and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery. The disciples say unto him, If the case of the man is so with his wife, it is not expedient to marry. But he said unto them, All men cannot receive this saying, but they to whom it is given. For there are eunuchs, which were so born from their mother's womb: and there are eunuchs, which were made eunuchs by men: and there are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.[1]

Whosoever shall put away his wife, and marry another, committeth adultery against her: and if she herself shall put away her husband, and marry another, she committeth adultery.[2]

Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.[3]

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13. THE USING OF OATHS AND TRUTHFULNESS.

Ye have heard that it was said to them of old time, Thou shalt not forswear thyself,

12. [1] Matt. 19, 3-12. [2] Mark 10, 11-12. [3] Matt. 5, 27-28.

but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all. . . . But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.[1]

(Above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay.[2])

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14. CARELESSNESS AND A SENSE OF RESPONSIBILITY.

KNOW this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. Be ye also ready.[1]

Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will set him over all that he hath. But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and the maid-servants, and to eat and drink, and to be

13. [1] Matt. 5, 33–34 and 37. ([2] James 5, 12.)

14. [1] Luke 12, 39–40.

drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful.[2]

Take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare.[3]

Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open to him. Blessed are those servants, whom the lord when he cometh shall find watching.[4]

Watch: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cock-crowing, or in the morning; lest coming suddenly he find you sleeping.[5]

Watch ye at every season.[6]

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their

[2] Luke 12, 42–46.
[3] Luke 21, 34.
[4] Luke 12, 35–37.
[5] Mark 13, 35–36.
[6] Luke 21, 36.

lamps, took no oil with them: but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept. But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. Afterward come also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour.[7]

It is as when a man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went

[7] Matt. 25, 1–13.

away and digged in the earth, and hid his lord's money. Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things. . . . And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things. . . . And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back my own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto every

one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away.[8]

He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much.[9]

Every idle word that men shall speak, they shall give account thereof in the day of judgement.[10]

We must work the works of him that sent me, while it is day: the night cometh, when no man can work.[11]

Who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank the servant because he did the things that were commanded? Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do.[12]

[8] Matt. 25, 14–29.
[9] Luke 16, 10.
[10] Matt. 12, 36.
[11] John 9, 4.
[12] Luke 17, 7–10.

15. IGNORANCE AND RESPONSIBILITY.

THAT servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.[1]

When they came unto the place which is called The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left. And Jesus said, Father, forgive them; for they know not what they do.[2]

If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin.[3]

If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.[4]

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16. FEAR AND TRUST.

WHY are ye fearful, O ye of little faith?[1]

Fear not, only believe.[2]

15. [1] Luke 12, 47–48.
[2] Luke 23, 33–34.
[3] John 15, 22.
[4] John 9, 41.

16. [1] Matt. 8, 26.
[2] Mark 5, 36.

Have faith in God.[3]

Let not your heart be troubled, neither let it be fearful.[4]

Whosoever shall cause one of these little ones that believe to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea.[5]

It is impossible but that occasions of stumbling should come: but woe unto him, through whom they come![6]

See that ye despise not one of these little ones.[7]

Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows.[8]

He saith to the disciples, Let us go into Judæa again. The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of

[3] Mark 11, 22.
[4] John 14, 27.
[5] Mark 9, 42.
[6] Luke 17, 1.
[7] Matt. 18, 10.
[8] Matt. 10, 29–31.

this world. But if a man walk in the night, he stumbleth, because the light is not in him.[9]

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17. INTELLECTUALITY AND CHILDLIKENESS.

I THANK thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight.[1]

Blessed are the pure in heart: for they shall see God.[2]

Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.[3]

They were bringing unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for of such is the kingdom of God.[4]

[9] John 11, 7-10.

17. [1] Matt. 11, 25-26.
[2] Matt. 5, 8.
[3] Matt. 18, 3-4.
[4] Mark 10, 13-14.

(As many as received him, to them gave he the right to become children of God.[5])

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18. EXTERNAL RELIGION AND TRUE LIFE.

a. Ceremonies.

If thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.[1]

Go ye and learn what this meaneth, I desire mercy, and not sacrifice.[2]

b. Sabbath Observance.

The ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath. But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?[1]

[5] John 1, 12.) 18. *a.* [1] Matt. 5, 23-24. *b.* [1] Luke 13, 14-15. [2] Matt. 9, 13.

They asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day.[2]

Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill?[3]

The sabbath was made for man, and not man for the sabbath.[4]

The man went away, and told the Jews that it was Jesus who had made him whole. And for this cause did the Jews persecute Jesus, because he did these things on the sabbath. But Jesus answered them, My Father worketh even until now, and I work.[5]

c. Human Precepts.

There are gathered together unto him the Pharisees, and certain of the scribes, who had come from Jerusalem, and had seen that some of his disciples ate their bread with defiled, that is, unwashen, hands. . . . And the Pharisees and the scribes ask him, Why walk not

[2] Matt. 12, 10-12.
[3] Mark 3, 4.
[4] Mark 2, 27.
[5] John 5, 15-17.

thy disciples according to the tradition of the elders, but eat their bread with defiled hands? And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written,

This people honoreth me with their lips,
But their heart is far from me.
But in vain do they worship me,
Teaching as their doctrines the precepts
of men.

Ye leave the commandment of God, and hold fast the tradition of men. And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition. For Moses said, Honor thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death: but ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God; ye no longer suffer him to do aught for his father or his mother; making void the word of God by your tradition, which ye have delivered: and many such like things ye do. And he called to him the multitude again, and said unto them, Hear me all of you, and understand: there is nothing from without the man, that going into him can defile him: but the things which proceed out of the man are those that defile the man. And when he was entered into the house from the multitude, his disciples asked of him the parable. And he saith unto them, Are ye so without under-

standing also? Perceive ye not, that whatsoever from without goeth into the man, it cannot defile him; because it goeth not into his heart, but into his belly. . . . That which proceedeth out of the man, that defileth the man. For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man.[1]

Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger.[2]

Then came the disciples, and said unto him, Knowest thou that the Pharisees were offended, when they heard this saying? But he answered and said, Every plant which my Father planted not, shall be rooted up. Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit.[3]

Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and

c. [1] Mark 7, 1–2 and 5–23. [3] Matt. 15, 12–14.
[2] Matt. 23, 4.

not to have left the other undone. Ye blind guides, which strain out the gnat, and swallow the camel.[4]

d. Vanity and Hypocrisy.

Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father.

When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee.

And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. . . .

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of

[4] Matt. 23, 23–24.

men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.[1]

All their works they do for to be seen of men.[2]

I receive not glory from men. . . . How can ye believe, who receive glory one of another, and the glory that cometh from the only God ye seek not?[3]

Beware of the scribes, which desire to walk in long robes, and to have salutations in the market-places, and chief seats in the synagogues, and chief places at feasts, and to be called of men, Rabbi: they which devour widows' houses, and for a pretence make long prayers; these shall receive greater condemnation.[4]

Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of

d. [1] Matt. 6, 1–6 and 16–18.
[2] Matt. 23, 5.
[3] John 5, 41 and 44.
[4] Mark 12, 38 39; Matt. 23, 7; Mark 12, 40.

the platter, that the outside thereof may become clean also.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.[5]

Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets.[6]

e. Conclusion.

Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. . . . The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshipers. God is a Spirit:* and they that worship him must worship in spirit and truth.[1]

* Or, God is spirit.

[5] Matt. 23, 25–28.
[6] Matt. 23, 29–31.

e. [1] John 4, 21 and 23–24.

19. INDIVIDUAL WILL AND DIVINE WILL.

ABBA, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt.[1]

Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.[2]

The cup which the Father hath given me, shall I not drink it?[3]

I seek not mine own will, but the will of him that sent me.[4]

I am come . . . . not to do mine own will, but the will of him that sent me.[5]

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20. THE SUM-TOTAL OF ETHICAL TEACHING.

ONE of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and

19. [1] Mark 14, 36.
[2] Luke 22, 42.
[3] John 18, 11.
[4] John 5, 30.
[5] John 6, 38.

with all thy strength. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.[1]

Rejoice that your names are written in heaven.[2]

All things whatsoever ye would that men should do unto you, even so do ye also unto them.[3]

20. [1] Mark 12, 28-31. [3] Matt. 7, 12.
[2] Luke 10, 20.

PART IV.

The Spirit of the Father.

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1. THE PRESENCE OF THE FATHER.

O RIGHTEOUS Father, the world knew thee not, but I knew thee.[1]

No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you.[2]

Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.[3]

He that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him.[4]

1. [1] John 17, 25.
[2] John 15, 15.
[3] John 16, 32.
[4] John 8, 29.

2. THE SPIRIT OF THE FATHER IN MAN.

Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.[1]

If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father.[2]

I and the Father are one.[3]

When they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you.[4]

All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin: because they said, He hath an unclean spirit.[5]

2. [1] John 14, 10–11.
[2] John 10, 37–38.
[3] John 10, 30.
[4] Matt. 10, 19–20.
[5] Mark 3, 28–30.

Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things.[6]

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3. LISTENING TO THE SPIRIT.

AFTER these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews sought to kill him. Now the feast of the Jews, the feast of tabernacles, was at hand. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may behold thy works which thou doest. For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world. For even his brethren did not believe on him. Jesus therefore saith unto them, *My time is not yet come;* but your time is always ready.[1]

He entered and was passing through Jericho. And behold, a man called by name Zacchæus;

[6] Matt. 12, 33–35.

3. [1] John 7, 1–6.

and he was a chief publican, and he was rich. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day *I must* abide at thy house.[2]

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4. THE GRANTING OF THE HOLY SPIRIT.

WHICH of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

[2] Luke 19, 1–5.

Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father give the Holy Spirit to them that ask him?[1]

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5. CONSECRATION.

For their sakes I sanctify myself, that they themselves also may be sanctified in truth.[1]

He, whom the Father sanctified . . . .[2]

Father! . . . Sanctify them in the truth.[3]

They were astonished exceedingly, saying unto him, Then who can be saved? Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God.[4]

4. [1] Luke 11, 5-10; Matt. 7, 9-10; Luke 11, 12-13.

5. [1] John 17, 19.
[2] John 10, 36.
[3] John 17, 17.
[4] Mark 10, 26-27

6. PRAYER.

In praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Father! Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one.[1]

I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one.[2]

There was in a city a judge, which feared not God, and regarded not man: and there was a widow in that city; and she came oft unto him, saying, Avenge * me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming.

6. [1] Matt. 6, 7-13. [2] John 17, 15.

* Or, Do me justice of: and so in the following lines.

And the Lord said, Hear what the unrighteous judge saith. And shall not God avenge his elect, which cry to him day and night? [3]

Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: but I made supplication for thee, that thy faith fail not: and do thou, when once thou hast turned again, stablish thy brethren.[4]

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7. BEING TAUGHT BY THE FATHER.

We speak that we do know, and bear witness of that we have seen; and ye receive not our witness.[1]

I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.[2]

I am not come of myself.[3]

I came forth and am come from God; for neither have I come of myself, but he sent me.[4]

My teaching is not mine, but his that sent me. If any man willeth to do his will, he

[3] Luke 18, 2-7.
[4] Luke 22, 31-32.

7. [1] John 3, 11.
[2] John 5, 43.
[3] John 7, 28.
[4] John 8, 42.

shall know of the teaching, whether it be of God, or whether I speak from myself. He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him.[5]

I seek not mine own glory.[6]

I do nothing of myself, but as the Father taught me, I speak these things.[7]

The word which ye hear is not mine, but the Father's who sent me.[8]

It is written in the prophets, And they shall all be taught of God.[9]

[5] John 7, 16-18.
[6] John 8, 50.
[7] John 8, 28.
[8] John 14, 24.
[9] John 6, 45.

PART V.

The Results of True Life.

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1. PEACE AND JOY.

COME unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.[1]

Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you.[2]

These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.[3]

These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled.[4]

1. [1] Matt. 11, 28-30.
[2] John 14, 27.
[3] John 16, 33.
[4] John 15, 11.

2. POWER.

If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.[1]

Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them.[2]

All things are possible to him that believeth.[3]

It is written, Thou shalt not tempt the Lord thy God.[4]

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3. PERSECUTION BY THE WORLD.

Even his brethren did not believe on him. Jesus saith unto them, . . . The world cannot hate you; but me it hateth, because I testify of it, that its works are evil.[1]

Ye are from beneath; I am from above: ye are of this world; I am not of this world.[2]

2. [1] Matt. 17, 20.
[2] Mark 11, 23-24.
[3] Mark 9, 23.
[4] Matt. 4, 7.

3. [1] John 7, 5-7.
[2] John 8, 23.

If the world hateth you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, . . . therefore the world hateth you. Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you.[3]

They are not of the world, even as I am not of the world.[4]

The world hated them, because they are not of the world, even as I am not of the world.[5]

Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.[6]

Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice in that day, and leap for joy: for

[3] John 15, 18–20.
[4] John 17, 16.
[5] John 17, 14.
[6] Matt. 5, 10–12.

behold, your reward is great in heaven: for in the same manner did their fathers unto the prophets.[7]

Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.[8]

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. Beware of men.[9]

Have salt in yourselves, and be at peace one with another.[10]

A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.[11]

Greater love hath no man than this, that a man lay down his life for his friends.[12]

[7] Luke 6, 22–23.
[8] Luke 6, 26.
[9] Matt. 10, 16–17.
[10] Mark 9, 50.
[11] John 13, 34–35.
[12] John 15, 13.

PART VI.

The Spreading of Spiritual Truth.

1. THE RECEPTION OF SPIRITUAL TRUTH.

BEHOLD, the sower went forth to sow: and it came to pass, as he sowed, some seed fell by the wayside, and the birds came and devoured it. And other fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deepness of earth: and when the sun was risen, it was scorched; and because it had no root, it withered away. And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold. . . . Who hath ears to hear, let him hear.[1]

A certain man made a great supper; and he bade many: and he sent forth his servant at supper time to say to them that were

1. [1] Mark 4, 3-9.

bidden. Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. And the servant came, and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. And the servant said, Lord, what thou didst command is done, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and constrain them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper. . . . For many are called, but few chosen.[2]

As it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise even as it came to pass in the days of

[2] Luke 14, 16-24; Matt. 22, 14.

Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the day that the Son of man is revealed. . . . There shall be two men on one bed; the one shall be taken, and the other shall be left. There shall be two women grinding together; the one shall be taken, and the other shall be left.[3]

Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.[4]

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2. DUTY OF DISCIPLES.

Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.[1]

[3] Luke 17, 26-30 and 34-35.
[4] Matt. 7, 6.

2. [1] Matt. 5, 13-15.

There is nothing hid, save that it should be manifested; neither was anything made secret, but that it should come to light.[2]

What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the housetops.[3]

Passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.[4]

From henceforth thou shalt catch men.[5]

Freely ye received, freely give. . . . The laborer is worthy of his food.[6]

(Even so did the Lord ordain that they which proclaim the gospel should live of the gospel.[7])

(If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things?[8])

[2] Mark 4, 22.
[3] Matt. 10, 27.
[4] Mark 1, 16–17.
[5] Luke 5, 10.
[6] Matt. 10, 8 and 10.
([7] 1 Cor. 9, 14.)
([8] 1 Cor. 9, 11.)

3. THE LAW OF GIVING.

With what measure ye mete it shall be measured unto you: and more shall be given unto you. For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.[1]

Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.[2]

3. [1] Mark 4, 24-25. [2] Luke 6, 38.

PART VII.

The Kingdom of God.

1. THE CONDITIONS OF ENTRANCE INTO THE KINGDOM OF GOD.

EXCEPT ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.[1]

Not every one that saith [unto me], Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father.[2]

Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.[3]

Woe unto you, scribes and Pharisees, . . . because ye shut the kingdom of heaven against men! for ye enter not in yourselves, neither suffer ye them that are entering in to enter.[4]

The publicans and the harlots go into the kingdom of God before you.[5]

1. [1] Matt. 18, 3.
[2] Matt. 7, 21.
[3] Matt. 5, 20.
[4] Matt. 23, 13.
[5] Matt. 21, 31.

If thine eye cause thee to stumble, cast it out: it is good for thee to enter into *the kingdom of God* with one eye, rather than having two eyes to be cast into hell.* . . . And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into *life* maimed, rather than having thy two hands to go into hell.* [6]

No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.[7]

It is hard for a rich man to enter into the kingdom of heaven.[8]

Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel† to go through a needle's eye, than for a rich man to enter into the kingdom of God.[9]

There are eunuchs, which were so born from their mother's womb; and there are eunuchs, which were made eunuchs by men; and there are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake.[10]

* Gr. *Gehenna.*

† Or, cord.

[6] Mark 9, 47 and 43.
[7] Luke 9, 62.
[8] Matt. 19, 23.
[9] Mark 10, 24–25.
[10] Matt. 19, 12.

2. POSSESSING THE KINGDOM OF GOD.

He lifted up his eyes on his disciples, and said, Blessed are ye poor: for yours is the kingdom of God.[1]

Blessed are the poor in spirit: for theirs is the kingdom of heaven.[2]

They were bringing unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for of such is the kingdom of God.[3]

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3. THE MYSTERY OF THE KINGDOM OF GOD.

Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables. For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand.[1]

2. [1] Luke 6, 20.
[2] Matt. 5, 3.
[3] Mark 10, 13–14.

3. [1] Mark 4, 11; Matt. 13, 12–13.

How shall we liken the kingdom of God? or in what parable shall we set it forth? It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.[2]

Whereunto shall I liken the kingdom of God? It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened.[3]

The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.[4]

Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.[5]

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down,

[2] Mark 4, 30–32.
[3] Luke 13, 20–21.
[4] Matt. 13, 44.
[5] Matt. 13, 45–46.

and gathered the good into vessels, but the bad they cast away.[6]

The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest.[7]

So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full corn in the ear.[8]

The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you.* [9]

* Or, in the midst of you.

[6] Matt. 13, 47-48.
[7] Matt. 13, 24-30.
[8] Mark 4, 26-28.
[9] Luke 17, 20-21.

Except a man be born anew,* he cannot see the kingdom of God.[10]

The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.[11]

Every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.[12]

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4. THE NATURE OF THE KINGDOM OF GOD.

FATHER! . . . Thy kingdom come. Thy will be done, as in heaven, so on earth.[1]

If I by the Spirit of God cast out devils, then is the kingdom of God come upon you.[2]

If I by the finger of God cast out devils, then is the kingdom of God come upon you.[3]

* Or, from above.

[10] John 3, 3.
[11] John 3, 8.
[12] Matt. 13, 52.

4. [1] Matt. 6, 9–10.
[2] Matt. 12, 28.
[3] Luke 11, 20.

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